

MARQUETTE

The Jurisdiction of Northern Michigan was set off from the Diocese of Michigan in 1892. It became the Diocese of Marquette in 1895.

It includes the Northern Peninsula of the State of Michigan, about one-third of the State.

Its first Bishop, the Right Reverend G. Mott Williams, D.D., was consecrated May 1st, 1896.

STATISTICS, JUNE, 1900

CLERGY—Bishops, 1; Priests, 18; Deacons, 4; Non-parochial, 4.

Number of Communicants, 2,350; an increase of about 200 over the preceding year.

Confirmations for the year, 185.

Baptisms, one parish not reporting, 269.

THE MOST PRESSING NEEDS

Four general missionaries and funds for their support.

Ten small country chapels to cost \$100 to \$150 each.

Rectories in at least six places.

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"SOME OF THE PROBLEMS"
JUST UP FROM THE SHAFT AT ISHPEMING

Church Extension in the Diocese of Marquette

Some of the Problems the Church Must Solve

BY THE RIGHT REVEREND G. MOTT WILLIAMS, D.D., BISHOP OF MARQUETTE

THE other day I was reading the Journal of Convention of the Diocese of Michigan of the year 1850. Bishop McCoskry was just finishing the fourteenth year of his episcopate. The whole State of Michigan then contained about 1,500 communicants and less than 1,000 Sunday scholars. There were then no regular services of our Church within the limits of our present diocese, though a chaplain of our Church, the Rev. John O'Brien, was stationed at Fort Mackinac just across the Straits, and I have heard that the S. P. G. chaplain at the Canadian Sault sometimes held services on the American side.

In 1874 the Diocese of Western Michigan was erected, and the Diocese of Michigan at a previous convention had voted also in favor of making the Northern Peninsula a separate diocese. There was enough money, it is said, but only four parishes and three clergymen.

In 1885, I had summer charge of the oldest parish on Lake Superior, Ascension Church, Ontonagon. There were then six clergymen in the Northern Peninsula, and these, in Bishop Harris's day, were increased to nine. Seven were at work when I took charge as archdeacon in 1891, and there were 800 communicants enrolled, and eleven church buildings.

An unsuccessful attempt had been made at the General Convention of 1889 to have the Northern Peninsula set off as a missionary district. It was repeated and succeeded by a narrow majority in 1892. The district never had a missionary bishop, however, and was organized as a diocese after the General Convention of 1895, having at that time fifteen clergy and 1,440 communicants.

No missionary appropriation was made to the missionary district by the Board of Managers, but after December 1st,

1895, we began to receive \$1,200 a year. The entire appropriation received, therefore, so far, has been \$5,400 in four years and a half.

There are now twenty-three clergy, twenty-eight church buildings, ten rec-



FOUR OF THE CLERGY OF MARQUETTE

tories, and about 2,400 communicants. Two of the churches are stone, four of logs, and the rest of frame. I give typical examples: The cathedral was built twenty-five years ago and is very handsome. The Church of the Transfiguration, Ironwood, is an example of a seeming impossibility wrought through faith. Shortly before it was begun the town had suffered from fever, famine, and bankruptcy. There were forty communicants, all only employees. The parish has now \$10,000 worth of property and 237 communicants.

The Ontonagon church replaces the building destroyed a few years ago with the whole town. It is the handsomest church, I think, ever erected for the money. In the Bay Mills church the rector was architect and chief mechanic.

St. Catherine's Chapel on the Flint Steel is a typical log church among the homesteaders. We have four such churches, and they cost, besides labor, only about \$100 apiece. They are all regularly used. Besides, we have our chapel-car, which does duty now as a mission chapel, though it may soon begin its travels again.

In 1890 the population was 185,000. The present estimate of 250,000 I consider very conservative indeed. There

has been an enormous increase. Draw a line north and south through Marquette, however, and probably four-fifths of the population will lie to the westward. There are no mines east of Marquette, though there is still a great deal of lumbering.

Our clergy have held a good many camp services, but it is hard and peculiar work. Several of the small lumber towns have their churches, but the population is so extremely fluctuating that nothing more discouraging than this work could be imagined. Still, it is exactly as hard for the other religious bodies as for us, and we have really accomplished much in holding on.

The great mining towns, or camps, have the heaviest of the population. Houghton county, on the Copper Peninsula, has about 70,000 people. The Church ought to be very strong there, but it is again a church of employees. Millions of money have gone East from these copper mines to Massachusetts and New York capitalists, but only one Boston Churchman and only one New York Churchman have ever given so much as a thousand dollars for Church work in our diocese. Many of the men who live from our mines entirely ignore the fact that wage-earners, subject to discharge at every unfavorable fluctuation of the market for iron or copper, are hardly to be expected to build or maintain all their own churches.

Our Church, in particular, seems to be discriminated against even by our own people. Other bodies receive always larger gifts than we, and often more from Churchmen than they give their own. We almost inevitably have to buy lots, where others get free land.

The Churchmanship of the elder settlers here suffered from their isolation. The community was long shut in as soon as lake navigation ceased, and was left to itself, often without a clergyman, for from six to seven months. Sunday was generally disregarded. Liquor interests were all powerful. Physical pleasure ruled as an ideal. Some of the effects of this early society remain.

We have an immense foreign population, still of alien speech. A vast ma-



TYPICAL CHURCHES

Sd. Catherine's, Flint Steel River
Church of the Epiphany, Bay Mills

Church of the Ascension, Ontonagon
Church of the Transfiguration, Ironwood

majority of the community are French, German, Czech, Italian, Polish and other Romanists. These communities care little for many of our restrictive laws. One immense Roman Church is now being built, largely through gambling devices. Our own people are too prone to run after these things without such an example.

One difficulty of Church work in a mining town is the social rift between the educated and scientific officers, and the miners. Another is the fact that half the miners are always on "night shift" and can get to church with difficulty. Then there is the polyglot trouble that

so few of our clergy know how to handle. It is a shame that we Americans never learn the hospitality of using another man's speech.

Then, again, all our eggs are in one basket. Ishpeming, for instance, a town of 14,000 people, has absolutely nothing to do but mine iron. We have been going to do something splendid there for years. But—! If—! These words always have been in the way. We get ready to work—but the mines close. When they open again we would build—if materials were not so expensive. I wonder, too, whether the world knows how frightfully dear living is here, where we import

everything? This makes it exceptionally hard for the clergy, and torments me to know how to get more rectories built.

Calumet, Crystal Falls, Iron Mountain should each have an associate mission in a good clergy house. Services could be maintained from each of these centres in ten different points. Our clergy do a great deal of this outside work, but whereas we reached fifty-five points last year we ought to reach, including all places where there are people favorable to us, 150 points, large and small.

In my four years I have ordained twelve deacons, and eleven priests, and confirmed 1,017 persons in the diocese. We are beginning to get candidates for Orders from our own families. We could use four more good men if we had stipends for them, but the Bishop has strained his own resources and it will not be this year that we can do it.

We want to use every missionary appliance known to the Foreign field here among ourselves; the itinerant priest, the farmer deacon, the miner Brotherhood man, the nurse, the Sisterhood, the

hospital, the small primary school, the school house or cabin Sunday school, the woman who can talk about the Church and religion. We need clothes and literature for the homesteaders.

This last year is poor in confirmations, but it means no defect in work. We built no large church, but we put in much finishing and added one log chapel and a small frame affair. Our outlook never was better in the character and temper of those at work. We must make the laymen effective in every possible way.

A sequence of the decay of pine lumbering is that all our other timber is being sought for. And every change leaves us a land more and more fitted for agriculture. I feel sure that the mines will outlive most of us, and that farming will be more and more profitable. We have learned to work among farmers.

Is there no one who has made a fortune "in copper," who will remember that we need an associate mission house at Calumet? What "iron magnate" will think of the Menominee Range? Who has \$100 for a log chapel among



A CABIN IN THE WINTER WOODS

the homesteaders, or \$500 for a cozy rectory? Who will help our general missionary to travel? The fare is four cents a mile, and the half fare is quite enough for a hundred miles.

We do not own the island of Mackinac, but we have quite as beautiful summer resorts, and some of our old churches could be open every summer for tourists, where change and removals have temporarily stopped the work. Simply rectories at St. Ignace, Manistique, and Gladstone always will ensure services at these beautiful places.

The winters here are long and severe. But for a change of climate no country is more delightful. "It is a land of brooks of water, of fountains and depths that spring out of valleys and hills." "A land whose stones are iron, and out of

whose hills thou mayst dig brass."



AN OTTAWA WOMAN
A COMMUNICANT OF THE
CHURCH

In spite of everything the Church moves. Neither the social rift, nor the national peculiarity can alter the fact that our communicants and my own confirmees come from almost every race, occupation and condition. We have Indians, Negroes, Germans, French, Italians, Syrians, Scandinavians, and representatives of every religious denomination. We have plans which we may not be able to carry out in full. But it is best to mean to do something, all we can, by the help of God.

This Indian woman is a communicant.

The pretty deer were photographed not far from the cabin of one of my friends. We do not count them in the census, though they are worth some notice.



"NOT IN THE CENSUS"



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